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THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

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ACCOUNT OF JEWISH SECTS  
AT THE TIME OF OUR LORD'S AP-  
PEARANCE.

The following account of the different denominations among the Jews at the time of Christ's appearance upon earth, is extracted from the Introduction to a work lately published in America, by Miss Hannah Adams, entitled, "The History of the Jews from the Destruction of Jerusalem to the nineteenth Century." This interesting publication has been strongly recommended to the notice of the public, in the last Number of the Christian Observer. We hope ere long, with the permission of the author herself, to announce that the work is to be had in England. In the mean time we shall give our readers such extracts from it as shall appear suited to our pages.

THOUGH the Jewish nation, at the time of our Saviour's appearance, retained the worship of the true God, they had grossly perverted their religion, by exalting the traditions of

their ancestors above the clear and positive injunctions of their law; and while they presumed to infringe the strongest moral obligations, they were scrupulously exact in performing the most minute and trifling ceremonies which were enjoined by their rabbies. The ultimate object of many, was to obtain popular applause; hence they publicly displayed all the parade of ostentatious charity, and were privately guilty of the greatest extortion and cruelty. Yet, elated with spiritual pride, they considered themselves as the only favourites of heaven, and excluded all other nations from the hopes of eternal life.\*

During Christ's ministry on earth the temple was used as a place of merchandize, and the most sacred offices, even the high-priesthood, were sold. The chief priests, who purchased their places by bribes,

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\* Harwood's Introduction, vol. i. pp. 108, 109. Mosheim.

maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any degree of authority, had become dissolute and abandoned in the highest degree; while the multitude, excited by their corrupt example, ran headlong into every kind of iniquity, and, by their endless seditions, robberies, and extortions, armed against themselves both the justice of God, and vengeance of man.

The Jewish nation, at the time of our Saviour's appearance, were divided into a great variety of sects. The principal points in dispute among them respected the law of Moses, the immortality of the soul, the resurrection of the body, future rewards and punishments, and the nature of virtue. All admitted the divine authority of the Mosaical law. All agreed in thinking, that their religious tenets and observances were the only objects worthy of their attention.\*

The rabbies, or the teachers of each sect, defended their tenets with the greatest zeal and pertinacity. The Jews and Samaritans were, in particular, violently opposed to each other. The latter, at first, were heathens, who worshipped the God of Israel, in conjunction with other deities, till Menasses, who was made their high-priest, with other fugitive Jews, coming to them from

Jerusalem, brought with them the book of the law, and taught them to worship the true God only, according to the Mosaic institution. From this period they are considered a sect of the Jewish religion. They looked upon the temple of Gerizim as the only place where God is pleased to be worshipped, and the centre of true religion. They received no other scriptures but the book of Moses, except Joshua and Judges, which, however, they did not allow to be of divine authority like the Pentateuch.\*

The Pharisees were the most distinguished, flourishing, and popular sect among the Jews. They assumed this name on account of their separating themselves for superior strictness in ritual observances. Their separation consisted chiefly in certain distinctions respecting religious ceremonies, and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect always seem to have been united.†

It appears from the frequent mention which is made by the evangelists, of the Scribes and Pharisees in conjunction, that the greatest number of Jewish teachers, or doctors of the law, were at that time of the Pharisaical sect. The ecclesiastical scribes were the learned of the Jewish nation, who expounded the law, and taught it to the people.‡

\* Prideaux's Connect. vol. i, p. 353.  
Horæ Bibliæ.

\* Basnage, p. 115.  
† Jennings' Jewish Antiquities, vol. i. p. 437.  
‡ Ibid, p. 392.

The Pharisees were principally distinguished by their zeal for the traditions of the elders, which they not only maintained to be of equal authority with the written law, but in many cases explained the latter by the former, entirely contrary to its true intent and meaning; and thus made the *commandments of God of no effect by their traditions*. They pretended that those traditions which they called the oral law, were delivered by God to Moses, on mount Sinai, and preserved through successive generations. They were charged with maintaining, that by observing both the written and oral law, man may not only obtain justification before God, but perform meritorious works of supererogation; that fasting, alms, ablutions, and confessions, are sufficient atonement for sin; that thoughts and desires are not sinful, unless they produce evil actions. They acknowledged the immortality of the soul, future rewards and punishments, and the resurrection of the body.\* According to Josephus, they maintained the doctrine of pre-

destination; but supposed that the divine decrees did not interfere with the freedom of the human will.\*

This denomination, by their apparent sanctity of manners, had rendered themselves extremely popular. It appears, both from the scripture, and the testimony of Josephus, that the common people were entirely at their disposal, and gave their suffrage to every religious prescription and judicial sentence, that had obtained their sanction. The great, who feared their artifice, were frequently obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood; and assumed the chief direction both of public and private affairs.†

The peculiar manners of this sect are strongly marked in the writings of the evangelists; particularly their exactness in performing the rites and ceremonies of the law, both written and traditionary; the rigour of their discipline in washings, fastings, and ablutions; their scrupulous care to avoid every kind of ritual impurity; their long and frequent prayers, made not only in the syna-

\* Dr. Prideaux supposes that the Pharisees maintained only a Pythagorean resurrection, that is, the transmigration of the soul into another body. David Levi, on the other hand, asserts, that the Pharisees knew and taught the true resurrection of the body and soul together. For proof of this, he quotes Ezekiel xxxvii. and other passages in the Old Testament. Whence he asserts, that "the doctrine of the resurrection, and consequently, that of a future state of rewards and punishments, was well known and established in the Jewish nation, (and that in the most clear, ex-

plicit, and unequivocal manner) for almost a thousand years before Christ."—*David Levi's Ceremonies of the Jews*, pp. 255—261.

\* They maintained, that, "before a man is born, it is predestinated, whether he shall be wise or foolish, weak or strong, rich or poor. But whether he is to be wicked or righteous, vicious or virtuous, is entirely in his own free-will."—*David Levi's Ceremonies of the Jews*, p. 267.

† Josephus.



gogues and temples, but in the public streets; their philacteries on the borders of their garments, on which were written sentences of the law; their assiduity in making proselytes; their ostentatious charities; and, under all this specious mask of zeal and purity, their abominable and atrocious vices. According to our Saviour's representation of them, they were a race of the most demure hypocrites, that ever disgraced human nature, resembling whited sepulchres, which outwardly appear beautiful, but inwardly are full of putrefaction and horror.\*

The above account is confirmed by the testimony of the Jewish writers themselves. The Talmudic books mention several distinct classes of Pharisees, under characters, which show them to have been deeply immersed in superstition. Among these were the truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; the mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet; and the striking Pharisee, who, shutting his eyes as he walked, to avoid the sight of women, often struck his head against the wall. They practised many painful austerities and mortifications, frequently

observed severe fasts, covered their features with gloom and solemnity, and used every artifice to captivate the admiration of the populace.\*

The sect of the Sadducees was inconsiderable in number; but some of those who professed its tenets, were of illustrious families, and others distinguished for their opulence. We find that Caiaphas a high-priest was of this denomination, and Josephus mentions several other Sadducees, who were exalted to the supreme power in church and state. The chief heads of the doctrine of this sect are as follow.

All laws and traditions not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from this corporeal vestment. The soul of man therefore does not remain after this life, but expires with the body. There will be no resurrection of the dead, nor any rewards and punishments after this life. Man is not subject to irresistible fate, but has the framing of his condition chiefly in his own power. Polygamy ought not to be practised.†

The sect of the Caraites, though its history be exceedingly obscure, is not to be confounded with that of the Sadducees: The name denotes a scripturist, and seems intended

\* Godwin's Jewish Antiq. p. 45. Enfield's Philos. vol. ii. p. 181.

† Josephus. Enfield's Philosophy.

\* Harwood's Introduction.



to distinguish those who adhere to the scriptures as the whole and only rule of their faith and practice. This denomination was given them about thirty years before Christ, when, upon the dissension betwixt Hillel, the president of the Sanhedrim, and Shammai, the vice-president, by which their respective pupils were divided into two parties, betwixt whom there were perpetual contests, those that were of the opinion of the Caraites, sided with the school of Shammai, and those who were zealous for traditions, with that of Hillel. According to Dr. Pridaux they did not absolutely reject all traditions, but only refused them the same authority with the written oracles of God. They were distinguished from the Sadducees, by maintaining the doctrines of the immortality of the soul, and future rewards and punishments.\*

The Essenes differed from all the above mentioned sects, as they secluded themselves not only from politics and public affairs, but, as much as the nature of man and constitution of society will admit, from the common concerns and intercourse of private life. Some suppose they took their rise from the dispersion of their nation after the Babylonish captivity; others, that they began when the persecution of Antiochus compelled the Jews

to retire to the woods and mountains. They maintained, that rewards and punishments extended to the soul alone, and regarded the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of this sect considered the laws of Moses as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were, that they were sober, abstemious, peaceable, lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law; but neglected the ceremonial, excepting what regarded personal cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own principles and customs. Though they were, in general, averse to swearing, or to requiring an oath, they bound all whom they initiated, by the most sacred vows, to observe the duties of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity; to preserve the books of their institutions; and with great care to commemorate the names of the angels.\*

Philo mentions two classes of Essenes, one of which fol-

\* Prid. Conn. vol. ii. p. 388. Jennings' Lectures, vol. i. p. 433.

\* Enfield, vol. ii. p. 186. Jennings' Lectures, vol. i. p. 170.

lowed a practical institution; the other professed a theoretical system. The latter, who were called Theraputæ, placed their whole felicity in the contemplation of the divine nature. Detaching themselves entirely from secular affairs, they transferred their property to their relations and friends, and retired to solitary places, where they devoted themselves to an holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion.\*

Besides these eminent Jewish sects, there were several of inferior note at the time of Christ's appearance; the Herodians, mentioned by the sacred writers, and the Gaulonites, by Josephus.

The Herodians derived their name from Herod the Great, and were distinguished by their coinciding with the plan of that monarch, to subject himself and his dominions to the Romans; and also by complying with many of the heathen usages. Their distinguished tenet appeared to be, that it is lawful, when constrained by superiors, to comply with idolatry, and with false religion. Herod seems to have formed this sect, in order to justify himself in his practice in studying every artifice to ingratiate himself with

the emperor, and to secure the favour of the principal personages in the court of Rome. We find the Sadducees readily embraced the tenets of this party; for the same persons, who, in one of the gospels, are called Herodians, are in another styled Sadducees. The Herodians were not so much a religious, as a political sect, attached to Herod during his life, and to his sons after his decease.\*

The Gaulonites were Galileans, who derived this name from one Judas Theudas, a native of Gaulon, in Upper Galilee, who, in the tenth year of Jesus Christ, excited his countrymen, the Galileans, and many other Jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other; but, that they were the elect of God, that he alone was their governor, and that therefore they ought not to submit to any ordinance of man. Though Theudas was unsuccessful, and his party, in their very first attempt, entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their hearts, that they never rested, till they involved the city and temple in their own destruction.†

Many of the Jews were at-

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\* Eufield, vol. ii. p. 186.

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\* Josephus. Pridcaux's Connection.  
† Josephus.

tached to the oriental philosophy concerning the origin of the world. From this source the doctrine of the Cabala is supposed to be derived. That considerable numbers of the Jews had imbibed this system, appears evident, both from the books of the New Testament, and from the ancient history of the Christian church. It is also certain, that many of the Gnostic sects were founded by Jews.\*

At the time when our Lord Jesus Christ appeared upon earth, the great body of the Jewish nation were waiting with great anxiety for their promised Messiah. Yet they formed erroneous ideas of his character. Corrupted by their increasing intercourse with the world, and dazzled with the splendour of the Roman viceroys, they expected not an eternal and spiritual, but a temporal and earth-born sovereign. They supposed he would manifest himself as a mighty conqueror, free them from subjection to the Romans, aggrandize their nation, render Jerusalem the metropolis of the world; and, after subduing all their enemies, commence a glorious reign of prosperity and peace. Hence they were disgusted with the humble appearance of the divine Redeemer; while the Pharisees and great men were exasperated at the boldness and severity of his rebukes. For though he united in himself the accomplishment of

every ancient prophecy, he was ignominiously rejected and put to death by the Jewish nation. The tremendous calamities which befel them after perpetrating this horrid crime; the fulfilment of our Saviour's predictions respecting the destruction of their city and temple, and their consequent dispersion and sufferings will be related in this history.

#### ON THE SAMARITANS.

(Continued from p. 95.)

Dr. Marshall's reply to the first letter of the Samaritans, written by that learned man in Hebrew, was also published by M. Schnurrer, in German. (Eichorn, vol. ix. p. 11.)

There may likewise be found, (p. 16.) in Arabic and German, the letter of the Samaritans in reply to Mr. Huntington, of date the 1086th year of the Hegira.

Of the two letters written by the Samaritans in the 1096th year of the same era, to their brethren in England, that which was written in Arabic is subjoined, in the original, and with a German translation, to the preceding (p. 22): with respect to the other which was written in Hebrew, I have already observed that it is lost, except a small fragment of the translation which M. Schnurrer has published as above. (p. 35.)

In short, that distinguished scholar has published in the same collection, (tom. ix. p. 36.) in Arabic and in German, the last letter of the Samaritans to their brethren in England,

\* Mosheim's Eccles. Hist. vol. i. p. 38.



dated the 1099th year of the Hegira.

In the year 1684, a Jew of Hebron, but originally from Spain, named Jacob Levi, passing through Frankfort on his way to Amsterdam, with a view to collect alms for his brethren in the east, communicated some fresh information to Job Ludolf respecting the then present state of the Samaritans. Ludolf took advantage of his return to enter into a correspondence with the Samaritans of Naplouse, and transmitted to them, by him, a letter written in the Hebrew language, and in Samaritan characters. This letter was safely delivered to those to whom it was addressed, by the Jew who kindly undertook to be the bearer of it; and having received from the Samaritans two replies, written also in Hebrew and in Samaritan characters, addressed, *To Frankfort, to M. Job Ludolf*, he likewise got them safely transmitted to the place of their destination. Ludolf having translated them into Latin, and added some hasty notes, communicated them to Cellarius, by whom they were published in both languages, at Zeitz, in 1688. To these he subjoined Edward Bernard's Latin translation of the first letter that the Samaritans wrote to their supposed brethren in England. The volume is intitled, "*Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolfum; cum ejusdem Latina Versione et annotationibus. Accedit Versio La-*

*tina persimilium literarum a Sichemiis haud ita pridem ad Anglos datarum, Cizæ, 1688.*"

Ludolf having replied to the two letters of the Samaritans, as we learn from the preface of the work just cited, received another letter from them in 1691. But though he promised in the same preface, to publish their reply when received, I am not aware that he ever fulfilled this promise. The letter, however, was communicated to Cellarius, who has quoted several passages of it, in the new edition published at Halle in 1699, of his *Historia Gentis et Religionis Samaritanæ*; the edition, after which Walchius re-published this same history in his collection of the *Philological Dissertations of Cellarius*, Leipsic, 1712. There we find several extracts of this letter written in the Hebrew language and in Samaritan characters. The whole letter was at length published in the original, with a translation and notes, by M. P. J. Bruns, in 1781, in his Inauguration Address on entering on the duties of his office in the University of Helmstadt. It has likewise been re-published, and subjoined to the letters of the Samaritans to J. Scaliger, in the thirteenth part of M. Eichorn's *Repertorium*.

All these letters of which we have now been speaking, have enabled several literary men to draw up and publish a pretty correct sketch of the doctrines, the rites, and the opinions of the modern Samaritans.



Basnage, Carpzovius, Cellarius, Lobstein, and others, have treated this subject at some length. And M. Bruns in particular, published in 1797, in the collection of M. Stæudlin, entitled *Beyträge zur Philosophie und Geschichte der Religion und Sittenlehre*;\* a small treatise, wherein may be found collected in one point of view, all the information on the subject that had been furnished by public documents till then. "If," (says M. Bruns, in the beginning of this short but valuable treatise) "it were true, as M. Hasse supposes,—a supposition, however, which I reject,—that the whole sect of the Samaritans is now extinguished, there would of course be no room for seeking for any further communication or correspondence with men of this sect, and we must regard all inquiries respecting them as finally closed. It would only be necessary to inquire more minutely as to what were the religious and other opinions of the Samaritans, that a just opinion of them may be formed."

Such was the state and extent of our information respecting the Samaritans, when the senator M. Gregoire, who was engaged in collecting information respecting the existing differences of religious opinions in the last century, among professing Christians of all denominations,—among the Jewish sects and other religionists,

transmitted to the Levant several questions respecting the Samaritans. In these he requested information as to the actual state of the Samaritans, the number of individuals that were supposed to belong to that sect, the places which they inhabit, their occupations, their tenets, their synagogues, their usages, their manners, their connections, — provided they had any connection with the Jewish Karaites, or Rabinists, — their church books, and the extent of their information. He at the same time expressed his desire to be particularly informed, whether the Samaritans of Naplouse still offered animal sacrifices on mount Gerizim.

The Count de Champagny, then minister of foreign affairs, having forwarded these queries to several of the French consular agents in the Levant, and having requested their particular attention to this business, M. Gregoire had soon the satisfaction of receiving answers from M. Guys, the French vice-consul at Tripoli in Syria; from Corancez the elder, consul-general of France at Aleppo, now consul-general at Bagdad, and correspondent of the third class of the Institute; and also from Pillavoine, the French vice-consul at St. John d'Acre. All these letters are dated in June or July 1808.

The letter of M. Guys, who was at a great distance from the residence of the Samaritans, contains nothing on this subject that deserves to be extracted

\* See another valuable work of Dr. Stæudlin, in "The Religious World Displayed," vol. ii. p. 356. Tr.

here. The little information it contains, he received from a Rabbinical Jew of Tripoli, and even what he is thus enabled to communicate, can scarcely be said to be new. I shall here be satisfied with making a single extract from his letter. "The Rabbi of Tripoli assures me, that Naplouse is the only place in Palestine where the Samaritans have a synagogue, or even are tolerated. He highly commends the uncharitable zeal with which the *sarraf*, who is a Jew, who accompanies the pacha of Damascus in his annual circuit through Palestine, to collect the usual tribute, imposes on these obstinate heretics heavier taxes than those with which the *Raïa*, and particularly the Jews, are charged."

The reply of M. Pillavoine is more in detail; but if I understand it aright, I perceive that he likewise had received his information from some Jew, though he does not acknowledge it, and therefore we ought to be cautious in admitting every thing that is advanced in it. On the other hand, it should not be disregarded, for it is plain that the person, whoever he was, who communicated the information it contains, was not a stranger to the Samaritans of Naplouse. I therefore beg leave to subjoin the following extract.

"There are no-where any Samaritan Jews\* but at Na-

plouse: those in Egypt are Karaites, as are likewise those in the Crimea, at Constantinople, at Damascus, at Jerusalem, and in two small villages near Bagdad.\*

"The Samaritan Jews believe that the Jews in England are of their sect. They consist, at the utmost, of only about sixty persons, men, women, and children, the poor remains of a miserable sect that is daily dwindling into non-existence.

"A few, who are least to be pitied, are in the service of the chief of the province, an employment which gives them much pain. The others earn a scanty subsistence by their industry at home, where they inhabit some wretched hovels in a dirty quarter of Naplouse.

"They can scarcely be said to believe in God. The desk on which they place the scripture is surmounted with the figure of a bird, which they call *Achima*, a word peculiar to this sect.†

"When they invoke the Supreme Being, they do not say, like the other Jews, *Adonai*, but always *Achima*, which has

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ought not to be admitted. Vide Huntington's Letters, p. 50.

\* There are, no doubt, Karaites in Egypt, but I much question whether all the Jews in Egypt are Karaites.

† This calumny has long been refuted: and it is observed that the Samaritans, in reading the law, instead of pronouncing the ineffable name, or *Tetragrammaton*, use the word *שמע*, *Haschem* (the noun). They are not more blameable in this than the Jews, who substitute for it the words *Adonai*, or *Elohim*; who, at other times, as well as in the reading of the sacred books, also use the word *Haschem*, instead of the name of God. Tr.

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\* This expression, *Samaritan Jews*,

given occasion to the belief that they worship the Deity under the symbol of this bird, which has the figure of a pigeon, and which they believe to be the principle of all things,—perhaps even the Deity himself.

“Their only synagogue is a very small and very mean apartment. When they join in public prayers, they ought in fact, to be clothed in white, and not to mix with strangers. But they notwithstanding make no scruple of departing from these rules. They pray in the synagogue without any peculiarity of dress; it is open to all the world. Strangers are, however, but seldom seen within its walls; and when curiosity does carry any thither, they are placed by themselves.

“They do not observe the sabbath so strictly, as to reject opportunities of promoting their worldly interests on that day. They make a point of killing, themselves, those animals that they use for food. And they are careful of touching nothing that does not belong to their own sect. If they should happen, on any occasion, to touch a stranger, or even his clothes, they are required to wash as soon as possible, in order to purify themselves. They never marry but among themselves.

“According to them, dead bodies are impure; they therefore keep at a distance from them, and even employ Christians or Turks in burying their own dead.

“They form no connection

with others; not even with the Karaites or the Rabbinists: and it is remarkable, that these parties, reciprocally, look upon all intercourse or connection with the others, as a dishonour. They live in general among themselves and at home, necessarily obliging them to do so.

“The scripture is their only book; and it is written in characters of which a specimen is here subjoined.\* They teach their children the knowledge of it, which comprehends the whole extent of their education, so that they are grossly ignorant. A very few of them indeed are taught to read and write in Arabic, with a view merely to a miserable subsistence; and after all, the exercise of this knowledge is usually confined to taking notes.

“At their Passover, they repair annually to mount Gerizim, there to offer a sheep in sacrifice. It seldom happens that they sacrifice more than one. This, however, they would be happy to do, did their circumstances permit. Formerly each family, or at least those in better circumstances, (and there were till of late several families that could afford that expence) sacrificed either a sheep or a lamb: but now, and for these last twenty years, they are satisfied with one common sacrifice.”

To this letter is subjoined a postscript which, though foreign to the subject of the

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\* This specimen is extremely sorry, and exhibits thirty-three letters, instead of twenty-two. *Tr.*



present memoir, is sufficiently curious to deserve a place here. "One may, no doubt, get more and correcter information respecting every thing connected with the Jewish Samaritans, by paying them a visit himself. But no one should go to the Levant with empty hands, for it is necessary to be liberal to the Jews, to induce them to be sincere and obliging; and no less necessary to conciliate, by the same means, the haughty Arab, who commands with despotic sway at Naplouse, though apparently subject to the pacha of Damascus, to whom he pays an annual tribute, and whose officers he resists, when they would force their way through the territories that are subject to himself. It is necessary to apply to him for a sufficient escort,—to pay for it at a high price,—to lodge with him, for this he will not fail to require,—to accept from him a sorry or an unsafe horse, which he will pretend to be of inestimable value, and to reward all this with liberal presents. In no other way can one hope to succeed."

But here M. Pillavoine has forgotten to say, that in order to succeed in the object of such a journey, it is further necessary to be acquainted with what is already known in Europe respecting this sect,—to understand Hebrew,—to be able to read the Samaritan Pentateuch with tolerable ease,—and, in short, to be master of the principal grounds of

religious difference between the Samaritans and the Jews. Unhappily this branch of knowledge is very rare in the present day; and it is not in the Levant that one can make acquirements in sacred literature and Hebrew antiquities, who has not made these his study before leaving Europe. That a study so important, and so intimately connected with both history and religion, should have fallen into almost universal discredit, is doubtless matter of serious regret.

M. Corancez took the true way of procuring more full and satisfactory information. With this view, he transmitted a letter and a string of questions to the Samaritans of Naplouse; and in the mean time, before an answer could be returned, he thought it his duty to communicate to M. Gregoire the amount of the knowledge of them that he had already obtained, accompanied with an intimation that several of the particulars it contained, were not to be implicitly depended upon. Such is this assertion which we find in his letter of the 4th of June, 1808: "It is certain that the Samaritan Jews who still inhabit Naplouse, offer animal sacrifices there, both in their synagogue and on mount *Haïbaal*, and not on mount Gerizim;" and also this, which occurs in the memoir subjoined to the letter of the 27th of the same month: "Their only book, the Bible, is grossly corrupted; insomuch that of ten words, the other



Jews do not find in it five of their own." But notwithstanding this, the memoir contains several curious facts which are not unworthy of being preserved; and of these I beg leave to subjoin the following extract as a specimen.

"Naplouse\* is the only place, throughout the east, where any remains of the sect of the Samaritans are to be found at this day. From twelve to fifteen families, or from sixty to about eighty individuals, are still to be met with there. They wear the *bonnet-rouge*, and the *schall-blanc*, which last, to distinguish their sect, is parted on the forehead, where a red spot is left uncovered.

"The Turks of Naplouse, who are as weak as indolent, do not molest the Samaritans. Djezzar did indeed attempt to tax and oppress them, but they happily got off by insisting that they were Jews. With the Karaites they adhere strictly

to the letter of their copies of the law of Moses. Their only book, the Bible, is grossly corrupted; insomuch that of ten words, the other Jews do not recognize in it five of their own. They have a chief or high-priest (*khacan*). They wear long hair, while, on the contrary, the other Samaritans wear their hair cropped.

"The Samaritans occupy a particular quarter of Naplouse which bears their name. This quarter is a pretty large *khan*, consisting of ten or twelve houses communicating with each other. In one of these, on the first floor, is the synagogue, which occupies two or three apartments, in the largest of which is a desk on which their Bible is placed. This Bible is concealed by a curtain, which the *khacan* alone has the privilege to draw aside, and when he presents the Bible to the view of the faithful, they stand up. The figure of a turtle dove is inscribed on the Bible; and this has given occasion to the report that has gone abroad, that the Samaritans worship a dove.

"The Samaritans permit the Jews to enter this apartment. But opposite to it there is another apartment that is always shut, and into which no one who does not belong to their sect, is admitted. And hence the suspicion that they practise certain ceremonies that we consider as idolatrous.

"The first day of the Passover the Samaritans celebrate, at midnight, the feast of the

\* The paragraph that appeared in the *Moniteur* of the 6th of July, 1811, contains the whole of this extract, together with several other particulars. But it is necessary to remark here, that this information respecting the Samaritans, was communicated to the consul by some Jews, who had long resided among them at Naplouse. The author says he received none of their reports, but those respecting which they were unanimous, and thence concludes that they are correct. He notwithstanding admits that credit should not be hastily given to the accusation of idolatry as being well founded. This restriction is certainly just; nor is it the only point respecting which we have grounds of hesitation, as every well informed reader will readily admit. See on this subject my letter to the editor of the *Moniteur*, inserted in that journal on the 31st of August, 1811.

sacrifice. The khacan kills a sheep in the synagogue, where they kindle a fire, in a particular place prepared for that purpose. The whole victim, in its fleece, is put upon a spit and placed upon the coals, which are then lighted up with a fresh supply of wood. It is then divided among all those who assist on this occasion, who eat it on the spot.

"At the two extremities of Naplouse are the mountains of *Haïbaal\** and *Gerizim*. On the former is the sepulchre of a saint who is highly honoured by the Samaritans. There it is that they sacrifice a lamb yearly, at the feast of the Pass-over, and after the sacrifice which is offered in the synagogue. This sacrifice of the lamb is offered at noon-day, and is accompanied with particular ceremonies. Yet it is suspected that the grand object of this sacrifice is, that they may thereby honour the saint on whose tomb it is performed.

"The Samaritans wear, in the synagogue, a white surplice. 'Il y a dans l'église un lieu séparé pour les impurs. Ce sont ceux qui ont touché un mort, les femmes dans leur temps critique, les hommes qui les ont approchées à cette époque.

"'Les femmes, dès que l'incommodité périodique qui afflige leur sexe s'est déclarée, sont séparées de la société, et reléguées dans un lieu particulier de la maison. Au bout

de sept jours elles se purifient dans une eau courante. Les hommes impurs s'y purifient également, mais au bout de vingt-quatre heures.'

"The Samaritans, like the eastern Jews, eat no animal food but what has been killed by one of themselves, and with certain formalities. And hence they still remain distinct from Turks, Jews, and Christians. They never marry except among themselves; nor do they form alliances even with the Jews.

"They are in general poor and of no repute. Several, indeed, keep shops, and carry on a little trade; and there are among them some bankers, or money brokers, particularly the *sarraf-elbeled*, or government banker. Their language is Arabic and a corruption of the Hebrew."

The letter and memoir which M. Corancez addressed to the Samaritans of Naplouse, did not long remain unanswered. It is unfortunate that we have not a copy of the memoir translated by him, for it would have thrown light on several of the replies to the questions it contained. M. Corancez has not kept a copy, as I have learned from himself, nor can one be found in the archives of the consulate-general of Aleppo, where search has been made for it, at my request. It had no doubt been originally composed in French, and afterwards translated into Arabic; and the obscurity of some of the answers gives room to think

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\* It should have been called *Ebal*.

that the translation of the questions into Arabic has not been correct. But however that may be, the reply arrived at Aleppo on the 2nd of Oct. 1808. It was written in Arabic, and dated, *the 15th July, in the year 1808 of Jesus Christ, the 6246th of Adam, the 3246th of the departure from Egypt, le mardi 3, de djoumadi 1223.*

But the calculation proves that it was *djoumadi second*. The author of this letter calls himself *Salameh, fils de Tobie*, and has written at the beginning of his letter, his name and designation, in Hebrew and in Samaritan characters, at the same time remarking that that was a specimen of true Hebrew writing. We there read thus :

אני שלמה בן טוביה הכהן  
הלוי כשכם אודה את יחיה  
אמן. "I Salameh, son of Tobias, priest of the tribe of Levi at Sichem, I praise the Lord. Amen."

(To be continued.)

#### ON THE CHINESE JEWS.

(Concluded from p. 111.)

By the term, *ta-king*, which signifies the great writing, the Jews of China solely designate the law, that is to say, the Pentateuch. These five books of Moses are only preserved within Bethel. Every *ta-king* is written upon long Chinese paper, many leaves of which are glued together to make the paper thicker, and to cause it to turn more readily round the central stick of the roll. Every roll contains the whole law, without

any distinction of books, chapters, or verses, but divided into fifty-three sections, which the Jews call *פרשיות*. In these rolls there are no vowel points, nor are there any *phethuræ* or *sethumæ*, that is to say, they have neither the single marks, פ, כ, ס, or the triple marks, פפפ, כככ, ססס, which so frequently occur in our editions of the Hebrew Bible. In the Chinese rolls, the space of one line only intervenes between every section. When the Jews of China were asked why there were no points in their *ta-kings*, they replied, that the law was so rapidly dictated by God, that Moses had not time to affix the points. They affirm, that the points were afterwards added by the doctors of the west. A roll of the *ta-king*, compactly wound round its stick, is about two feet high; its diameter rather exceeds the measure of a foot. One of these *ta-kings*, being very ancient, is held in the highest estimation. They told Father Domenge, that it was three thousand years old.\* This is a sufficient ac-

\* We are not to understand these three thousand years of the age of this manuscript, as if it had been written at so remote a period, but we are to understand them of the law itself, which had been enacted by God and written by Moses three thousand years before. In this computation there is but a trifling difference between the Jews of China and the Jews of Europe; for the year 1722, in which Father Domenge conversed with the Jews of China, was computed by the Jews of Europe to be the 3034th year from the Exodus from Egypt, and the giving of the law, as appears from their own calendars. Whereas the most ancient manuscript of the Jews of China, was only six hundred



count of the ta-kings which are preserved in Bethel. We will now proceed to consider the books preserved in the repositories.

Among the books of the repositories are many copies of the law, that is, of the five books of Moses. But the whole of the law is not contained entire in any one book; for every section completes a book. It is therefore necessary to have fifty-three of these books to possess the whole law. These books are more thick than they are high;\* and consist of only a few leaves, which are rendered more thick by being glued two or three together; for the Jews never size with allum the thin paper of the Chinese, to enable them to write upon both sides of it.

years old, at the commencement of the last century, as they themselves informed Father Matthew Ricci. Nor was this manuscript always kept in the synagogue of Cai-fong-fou; but when that synagogue was burnt and the books were destroyed, in the reign of the Emperor Ouan-li, as has been already mentioned, they obtained this copy of the Pentateuch from a Mohammedan, whom they met with in the city Ninghia, in the province Chen-si. This Mohammedan had received it from a Jew at the point of death, in the city of Canton, who committed it to him as a precious treasure of antiquity and religion. This roll is now held in very great veneration, because that their other ta-kings have been copied from it; and because it was preserved in the second inundation, which happened in the year of our Lord, 1642: of which calamity it now bears many marks.

\* These books of the Chinese Jews are four or five thumb's breadths (*quatuor quinque pollices*) high; and about seven thumb's breadths (*septem circiter pollices*) broad. They are written in larger letters than are the ta-kings; and in each page there are seldom more than ten lines (*dix lignes*.) Another form

Each of these books has about the middle of the first page, a square mark, which is either ornamented with silk, or with the colours, green, blue, or white, in which the first word of the book or section is written without vowel points. The first book, which is the first section of the law, has its inscription in this manner, בראשית. The second book, which is the second section, is inscribed, נח. The third book, which is the third section, is inscribed לך לך. And in like manner, all the other books are inscribed. But the word thus written in the first page, is not repeated, like the title of a book, in the second or in the remaining pages. The pages of a book are not marked, as in our editions of the Hebrew Bible, with the letters א, ב, ג, but with the words at full length, שלוש, שנית, אחד, which signify the first, second, third, &c. These numbers are written in the top of the page, but in the inward, and not, as is our custom, in the outward margin. The sections of the law are the same as in our Bibles, except that the Chinese Jews connect our 52nd and 53rd sections in one section. Hence we reckon fifty-four

obtains in the Chinese books, which are higher than they are broad. Hence I believe that this form of the Jewish books is the most ancient form, next to that of the roll. Another proof of the antiquity of the form of the books which are broader than they are high, is the different form of the books called li-pai. For they are higher than they are broad, as is the case with the Chinese books.



sections of the law, and they only fifty-three : and it is their custom to say, that they possess the King ou che san Kiuen, which signifies the fifty-three parts, or books, of the canonical scripture. In these books vowel points are affixed to every word. These books have also the Phe-thuræ, and the Sethumæ; but they neither disjoin the letters פ and ס, nor do they repeat them three times. They always write them connected together, פס, or פס; and these marks are inserted in the margin, not in the text of the books. In the first book, which is the section Bereshith, the mark פס occurs four times. It first of all occurs before the tenth verse of the first chapter of Genesis, according to our common method of division : secondly, before the twenty-seventh verse of the same chapter : thirdly, before the twenty-first verse of the second chapter : and fourthly, before the fourteenth verse of the third chapter. Besides this פס four times repeated, there is no mark in this first book and section; there is no mark affixed to the margin; there are no blank spaces; there are no divisions. But at the end of every verse are placed the pesukim, or two points : which they call kela. The number of verses, of which every book, or section, consists, is marked in the end of the work. Thus at the end of the book, or section, Bereshith, we read קמו, which signifies 146 verses. At the end of the second book, or

section, Noah, we read קמן, which signifies 143 verses.

The Jews of China are not acquainted with our distinction of Keri and Kethib. But in their books there are some letters larger, and some smaller than the usual size. Thus in Genesis ii. 4. the letter ה is much smaller than all the other letters of the word בהבראם. The letter כ does not appear to be smaller than the others in the word ולבכתה in Genesis xxiii. 2. But when the Tchang-Kiao, or Ruler of the synagogue, was interrogated, he affirmed that it was smaller. On the contrary, the letter ב is much larger than the other letters in the first word of Genesis בראשית. Besides the vowel points and the \* accents, which the Chinese Jews comprehend under one term, siman, their books have frequent examples of a line drawn across the tops of letters. We will produce the first verse of Genesis for an example : בראשית ברא אלהים את השמים ואת הארץ : and also the word בעבורך in Genesis iii. 17. I shall abstain from all mention of the points, because they are altogether the same as in our

\* Certain accents in the books of the Chinese Jews differ in form from the accents which occur in our editions of the Hebrew Bible; but the difference is very trifling, and not worthy of notice. Their vowel points are the same as those used by us. But on account of their long residence in the empire of China, and from their having had no intercourse with the Jews of the west, they have much vitiated their pronunciation of the Hebrew language, and have inclined to ping-chang-kiu-je, that is, to the Chinese method of pronunciation.

editions of the Hebrew Bible. They call this line which we have mentioned to be added to the tops of the letters, *Rofi*. In section וישלח, the word וישקרו in Genesis xxxiii. 4. has six dots over it, but so marked as that the first is larger than the others.

Father Domenge had been requested to collate certain of the most important passages of Genesis, viz. Gen. ii. 17. iii. 17. vii. 11. viii. 4. and 7. the whole of the xi. chapter; xiii. 3. xviii. 22. xxiii. 2. xxiv. 2. xxxiii. 4. and the whole of xlvii. xlviii. and xlix. chapters. He collated all these passages, and found no difference in them from our copies of the Hebrew Bible. Their twelfth section also begins with the word וירי in Gen. xlvii. 28. as it does in our Hebrew Bibles. It contains all the prophecies of Jacob, without any blank spaces, *phethuræ*, or *sethumæ*.

But let not any one suppose, that the Jews of China possess only the Law of Moses. They have other books also in their repositories, which they call *San-tso*, which word signifies, supplementary and distinct books. The *San-tso* has two parts. The first part comprehends the books of Joshua and Judges, which are imperfect; the books of Schemoueul, or Samuel, namely, the two first books of Kings, which are perfect; Melachim, which constitute in our Latin Bibles the two latter books of Kings, which in some places are mutilated; and David, or the Psalms, the state

of which has not been examined. This first part of the *San-tso*, occupies \* thirty books and upwards. The second part of the *San-tso*, contains the *Haphtharoth*, or divisions of the prophecies, which they call *Hafoutala*. They affirm that they formerly possessed more than eighty books of this kind. And this account is indeed credible; as their books are small, and contain only a few chapters. They, moreover, class among the prophets, the *Chronicles* or *Paralipomena*, *Nehemiah*, *Esther*, and the two books of the *Maccabees*.

Among the books of the prophets which they possess, *Isehaha*, or *Isaiah*, and *Jameleiohum*, or *Jeremiah*, are almost perfect;† and they read these upon their festivals. No part whatsoever of *Ezekiel* remains to them. Of *Daniel* they have only a few verses of the first chapter. Among the minor prophets, *Juenaha*, or *Jonah*; *Micaha*, or *Micah*; *Nahouam*, or *Nahum*; *Hapacouque*, or *Habakkuk*; *Sefaneioha*, or *Zephaniah*; *Hokaoi*, or *Haggai*; and *Secaleio*, or *Zechariah*, are remaining, but not in a perfect state. The rest of the minor prophets are not

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\* The Jews of China have no portions whatsoever of the books of *Proverbs*, *Job*, the *Song of Solomon*, nor of *Ecclesiastes*.

† When Father Gaubil was invited by the Jews of China to read some portion of the Hebrew scriptures, he wished to explain to them the passage of *Isaiah* contained in the 14th verse of the seventh chapter, concerning the advent of the *Messiah*, but he found this place mutilated and imperfect.

possessed by the Jews of China. They have also a small portion of the Chronicles, or Paralipomena, which they call Tiveli haiamim. Their copies of Nehemiah and Esther are more perfect. Issetiul, or Esther, is held in very great veneration by the Chinese Jews. They name her Issetha Mama, or the great mother. They venerate the memory, also, of Mordecai, whom they call Molthogi. They reverence these as the preservers of Israel. The books of the Maccabees they name Manthiochium, or Mathathias. They possess but one copy of these books, which Father Domenge could neither obtain by money or by entreaties, though he much wished to buy, or at least to copy it.

Besides these books, they

have also in the same repositories the Li-pai, which signifies a book of ceremonies. Every Li-pai is comprehended in fifty or in fifty-two books. The first book is entitled סוכה תביר. These prayers are arranged for all the sabbaths and festivals throughout the year; and are taken, almost all of them, from the sacred scriptures, and chiefly from the Psalms. In these repositories they have, lastly, some books, ill-arranged, scarcely known to them, even so much as by name, which they term, in the Chinese language, Tiang-tchang, or the Interpreters.

The following table, affixed to one of the pillars of the Li-pai-se, exhibits the order in which they read the books of scripture in their synagogue.

במדבר מופטר מנעה בראשית כנעה דברים מועד נומאה

Has 12 parts, and is read the 2nd day of the great months, and the 1st day of the short months.

Has 12 parts, and is read the 16th day of the great months, and the 15th day of the short months.

מנעה

ויקרא

מנעה

ישמות

מנעה

מנעה



By this table it appears that **מנעה** consists of five parts, the first of which answers to Genesis, or **בראשית**, which word they pronounce, pielechitse, and is read as long as the reading of Genesis continues, during twelve sabbaths: the second part answers to Exodus, or **שמות**, which word they pronounce, schemethse, and is read during eleven sabbaths: the third part answers to Leviticus, or **ויקרא**, which word they pronounce, Uaiekelo: the fourth part answers to the book of Numbers, or **במדבר**, which word they pronounce, Pienitzepaul: the fifth part answers to Deuteronomy, or **דברים**, which word they pronounce, teveliim. The three last parts are each of them read during ten sabbaths. The **מנעה** is read in the evening.

**נומא** and **מופטר**, are each divided into twelve parts. **נומא** is read on the second day of the great months, and on the first day of the short months. **מופטר** is read upon the sixteenth day of the great months, and upon the fifteenth day of the short months. The Jews of China name those months which consist of thirty days, great months, or great moons; but those months which consist only of twenty-nine days, they call short months, or short moons. In the short months they observe the first and fifteenth days. In the great months they observe the second and sixteenth days.\*

When the law is read in the synagogue, the roll of the taking is placed in the chair of Moses; and as that is unrolled, a Jew, covered with a blue cap, and having a cotton or fustian cloth spread over his head, reads it aloud: a monitor stands close to the reader and corrects him when he errs. Upon the third day of October, A. D. 1722, Father Domenge went to the synagogue of the Jews. The Jews reckoned that day to be the twenty-third of the seventh month. It was a sabbath, and the eighth day of the Feast of tabernacles; for that festival commenced on the sixteenth day of the same month. The Jews unrolled in his presence, their ancient manuscript of the taking, taken out of Bethel. He inquired what was the lesson for that day. They showed to him the fifty-second section, the first word of which is **וילך**. It is part of the song of Moses. Hence our fifty-fourth section is the fifty-third section to the Jews of China. Father Domenge read the song of Moses, written in two columns, the same as it is in our editions of the Hebrew Bible. In this song the Chinese manuscript of taking has the word **תאכל**,\* in Deuteronomy xxxii. 25, instead

ing the Jewish Passover, may be solved in, perhaps, a more satisfactory manner, than by the various opinions of learned men.

\* This reading pleases me. It is certainly very striking and significant, and well adapted to the context which follows.

\* This is a very remarkable custom of the Chinese Jews, by which the questions which have been mooted concern-



תשכל, our received reading. Upon the day after, which was the twenty-fourth day of their seventh month, and the fourth day of our October, the Jews of China celebrated the feast of תורה (they pronounce this word, Thaulaha, or Thaulatse) which signifies the Feast of the Law, and with a solemn procession, or, as the French say, *en procession*, they carried about their thirteen manuscripts of the ta-king.

We will now proceed to explain the Chinese inscriptions, which have been already mentioned. Father Gaubil thus explains their substance. The first inscription was placed by a learned Jew, named Hing-tchong, A. D. 1444, and is as follows.

*Ha-rou-lo-pan, (Abraham) the nineteenth from Ha-tan,\* (Adam) is the author of the law of Y-se-lo-ye (Israel). This holy man lived one hundred and forty-six years after the beginning of Tcheou.† His*

\* The Jews of China were often interrogated upon this subject, and always declared that Abraham was the nineteenth from Adam. And in the second section of Genesis, inscribed נח, their books contain, in Genesis xi. 12, the same as do our editions of the Hebrew Bible:

וארבעבשר חי חמש ושלשים שנה ויולד את שלח

They have no knowledge of the younger Cainan, whom the seventy interpreters mention in this passage, and the evangelist St. Luke in the 36th verse of his third chapter.

† These years are not to be computed from the year 1122, in which the dynasty of Tcheou obtained the empire of China. Abraham lived at a much earlier period than this. But, as Father Gaubil rightly observes, the family of Tcheou reigned

law was handed down by tradition to Nieche (Moses.) *He received his book upon mount Sinai. He fasted there during forty days and forty nights. He was always intimate with heaven. In his book there are fifty-three sections. The doctrine contained in it is almost the same with that which is to be found in the books of the learned Chinese. Here the Jew institutes a comparison between the doctrines of the Chinese and those of the Jews; and quotes very many passages to prove that the Jews and the Chinese pay their adorations to heaven with nearly the same rites, that they observe the same ceremonies, fasts, and usages, and that they honour the dead with the same funeral obsequies. He even argues, that the vestiges of a holy and sacred sab-*

long before it obtained the empire of China. For Yao, in the eightieth year of his reign, in the year before Christ, 2278, divided the Chinese empire into twelve tcheou, or provinces. In the year following, that is, in the year before Christ, 2277, he created his brother Hehou-tsi prince of Tay (*prince du Tay*). From this period Hehou-tsi, the head of the family Tcheou, and his successors, are always styled kings in the history of China. From the beginning of the family of Tcheou, thus explained and laid down, we must calculate the 146 years, after the lapse of which Abraham is said to have lived. Nor perhaps did the family of Tcheou immediately receive the name of kings. For if it had received this appellation immediately, Abraham lived, according to the computation of the Jews of China, 2131 years before Christ. But on the contrary, following the computation of the Jews of Europe, Abraham was born in the year 1812 before Christ. For this year 1769 they reckon in their calendars to be the 3581st year from the captivity of our father Abraham. On him be peace.

*bath are to be found in the book Y-King.* He afterwards adds, *that Moses lived six hundred and thirteen years\* after the beginning of Tcheou.* He then proceeds to *Gai-sse-la*, Ezra, and most highly applauds his *assiduous diligence in revising the books, and in teaching and correcting the people.*

An addition is made to this inscription, that *the Li-pai-se* was destroyed by a flood in the *eleventh year of the reign of the emperor Yng-tsong*, which answers to A. D. 1446:† that

\* These 613 years are not to be computed from the imperial dignity of the family of Tcheou, but from the royalty of this family, as has been already explained in the last note, when we treated of the age in which Abraham lived. But according to the computation of the Jews of China, it follows, that 467 years intervened between Abraham and Moses. Between the birth of both these elapsed, however, only 420 years, according to the computation of the Jews of Europe. For they in their calendars reckon this year 1769 to be the 3161<sup>st</sup> year from the nativity of Moses our master. On whom be peace. Of the 467 years there therefore remain forty-seven to be accounted for. Now, in my opinion, the Jews of China do not compute from the birth of Moses, but from that period "When, (as is related in Exodus ii. 11.) Moses was grown and went out from the house of Pharaoh unto his brethren." Whence St. Paul declares, in the 24<sup>th</sup>, 25<sup>th</sup>, and 26<sup>th</sup> verses of the eleventh chapter of his Epistle to the Hebrews: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

† Father Gaubil hath recorded this inundation three or four times in his letters; and he hath sometimes affirmed, that it happened in the year 1461, sometimes in the year 1462. But in both of these numbers he hath erred. The emperor Yng-tsong commenced his reign in A. D. 1435. He was driven from the

*their books were very much injured by the waters: that Jews from Nimpo and Ninghia gave them books: that a Jew named Yr came from Nimpo, A. D. 1462, and brought with him a perfect copy of the taking, by which their other books had their deficiencies supplied, and their errors corrected.* In A. D. 1490, in the second year of the reign of the emperor Hong-tchi, the *Li-pai-se* was rebuilt. Yentoula paid the expences.

The second inscription was placed A. D. 1515, which was the tenth year of the emperor Hhing-te, called also Yung-tsong, by Tso-thang, a great mandarin, and Poutchinse, or great treasurer, (*grand tresurrier*.) Its substance is as follows:

*The law of Israel. Hatan (Adam) was the first man. He was of Tien-tcho,\* in the west. The Jews have a law and traditions. The law is comprehended in five books, and in fifty-three sections. Here the mandarin highly extols the law,*

throne in A. D. 1449. He re-ascended the throne in A. D. 1457; and died in A. D. 1465. According to this history, the eleventh year of his reign will neither agree with A. D. 1461, or yet with A. D. 1462. The flood happened in the year of our Lord 1446.

\* Father Gaubil observes, in his Description of the Western Regions, which is to be found in his Chinese History of the Western Tartars, that five different regions are said to be called Tien-tcho, one of which signifies and designates the country near Medina, the country of Mohammed: that this country is now called Tien-fang, but formerly bore the name of Tien-tang, which signifies the Palace of Heaven. These particulars may not improperly be referred to that part of Palestine which borders upon Arabia.

and adds, *the Jews, as well as ourselves, pay their adorations to heaven. Abraham is the author of the law of the Jews: he is their father. Moses promulgated this law; he is their legislator. During the dynasty of Han,\* the Jews fixed their habitations within the empire of China. In the twentieth year of the sixty-fifth cycle, (that is, A. D. 1163, the first year of the reign of the emperor Hiao-tsung) the Jews offered a tribute of Indian cloths to the emperor Hiao-tsung. They were honourably received, and obtained permission to live in the city Cai-fong-fou, which was then called Pien-lang. There were then seventy sins, or families, of the Jews. They built the Li-pai-se, in which they deposit their Kings, or canonical books. These books, the Kings, says the mandarin, concern not the Jews only, but all men, kings and subjects, parents and children, old men and young men. Every one may by them learn his own duties. Hence he contends, that the laws of the Jews and of the Chinese differ but little one from the other, because the substance of both of them is to worship heaven, to honour parents, and to perform towards the dead their proper funeral obsequies. He praises the Jews, whom he asserts to be dear to all men, and to be beloved of all men, in agriculture,*

*in mercantile transactions, in the various offices of magistracies, and in their customs, on account of their integrity and fidelity, and the very exact performance of their religious ceremonies. He finally declares, that that law descended from Adam to Nuova, (Noah) from Noah to Abraham, to Isaac, to Jacob, to the twelve tribes, to Moses, to Aaron, to Josuah, to Ezra, who was their second legislator.*

In the year of our Lord, 1663, which was the second year of the reign of the emperor Kang-hi, the great mandarin, afterwards minister of the kingdom of China, placed the third inscription. In this, after he hath commemorated Adam, Noah, Abraham, and Moses, he very highly extols the virtue of Abraham, who worshipped heaven, the creative and conservative cause of all things, without an image, and without a representation. He mentions the law which Moses received upon mount Sinai. Of it, he says, there are thirteen copies: but the other books are contained in ten volumes. The Jews came among the Chinese during the dynasty of Tcheou.\* He applauds their constancy in their religion. Then, instituting a comparison between the doctrine of the Jews and of the learned Chi-

\* Of the dynasty of Han, and of the time when the Jews established themselves within the empire of China, we have given already a sufficient explanation.

\* We have spoken already respecting the dynasty of Tcheou. It is very evident that the Jews first of all introduced themselves among the Chinese for the sake of commercial advantages. So much did commerce formerly flourish, even in the utmost extremities of the globe.



nese, he affirms, *that there is no difference in their worship of heaven, nor in their duties of civil life: nor in the honors, which at stated times they pay to the dead.* He argues from the authority of the books *Kings*, *that the sabbath was anciently observed by the Chinese.* He moreover affirms, *that the Hebrew letters of the Jews bear a great affinity to the ancient form of the Chinese letters.* He afterwards gives a diffuse narrative of the siege of the city Cai-fong-fou, in the year of our Lord, 1642, when the governor, despairing of relief, destroyed the embankments which prevented the overflowing of the river Hoang-ho. The city was thereby destroyed, and one hundred thousand persons perished in it. He mentions, *that in the midst of this destruction the Li-pai-se perished, and that twenty-six manuscripts of their books were destroyed.* He relates, *with what care the other books were preserved, or were repaired, and revised in the year of our Lord, 1654; who gave their assistance to this work, and who rebuilt the Li-pai-se;* and he describes with the minutest accuracy the Li-pai-se itself; and he declares that the books were a second time revised and approved of by Tchang-Kiao.

The fourth inscription is a compendious history of the synagogue, and a description of the Li-pai-se rebuilt after the flood, which happened in the year of our Lord 1642. In

this also, are inscribed the names of seven Jewish families which live in Cai-fong-fou. These are the same which Father Gozani hath already mentioned in his *Lettres edifiantes*. (See vol. vii. p.16.) These are the memorials of the Chinese Jews which now remain. Of their religion they have written nothing, except a small book, printed with Chinese types, which they present to the mandarins, if at any time any danger or peril threatens them.

Of their customs and manners I shall add a few particulars. When they are about to worship God, they turn towards the west. Their Li-pai-se faces likewise the same way. Nor was the ancient aspect of the temple at Jerusalem different. In their temple they have no sacred garments; only in the solemn procession of the ta-kings, which has been already described, the tchang-kiao, or ruler of the synagogue, wore a remarkable silk scarf (*une écharpe*) of a red colour, hanging from the right shoulder, and brought under the left shoulder, and there fixed by a knot. This race of the Jews pay, indeed, such little regard to decorum, that in the summer time, on account of the heat of the atmosphere, they not only spend their time in their own houses, but they even present themselves in the temple itself, with the single covering of trowsers, (*subligaria*) and with the rest of their bodies completely naked. They sing the

holy scriptures and their prayers, in the same manner as Father Gozani had heard the Jews of Italy singing in their synagogues. They believe, according to Father Gaubil, in purgatory, hell, judgment, paradise, and the resurrection of the dead. They acknowledge angels, cherubim, and seraphim. They have no creed or particular symbol of faith. They draw lots from their sacred books. They observe circumcision upon the eighth day.\* The sabbath is observed by them in the most sacred and inviolable manner: upon that day they burn no fire; and they dress their food the day preceding. They enter into no marriages but with their own nation. They have no desire to propagate their religion; neither do they allure any strangers to their sacred rites. When they are about to swear, they are cautious not to approach any temple of idols. Those among them who have arrived at any eminence or degrees in Chinese literature, pay great deference to Confucius; and all of them venerate their deceased ancestors, and preserve their tablets according to the custom of the Chinese.†

\* At the time of the circumcision they receive a Hebrew name, in the same manner as we Christians receive a Christian name at the time of baptism. One of them said, that when he was circumcised he received the name of Mantiohum, that is to say, Mathathias.

† These are the very words of Father Gozani, who thus wrote in a Latin letter dated the 25th of April, 1712: "Eorum literati et graduati Confucium colunt; uti et omnes colunt progenitores suos

Hence it is manifest that they have in some measure inclined to the usages of China. By continual study, they for the most part understand the law, or the five books of Moses: they are not so skilful in reading their other books, being very ignorant of the Hebrew language. They excuse their ignorance, because they have a long time ago lost their tou-king-puen, which signifies, their grammatical books; and because, for the two last centuries they have seen no Jew from Si-yu, that is to say, from the west. The entire substance of their religion is comprised in their sacred books, which they so much reverence, as seldom or never to keep at home,\* but in the repositories of the Li-pai-se, their temple. When any one hath copied, or hath caused to be copied, the books of the law, and hath placed them in the Li-pai-se, he deems himself to have discharged all the duties of religion, and he

defunctos, quorum tabellas servant more Sinico. Intra septa synagogæ ad latus habent Su-tam, seu aulam majorum pro defunctis benefactoribus cum suis tabellis." But as the Jews have no images, I believe that only the names of the deceased are inscribed in these tablets. I am also persuaded of this by a letter of the same Father Gozani, dated the 5th of November, 1704, and published in the work which we have already applauded, namely, "*Lettres edifiantes*," tom. vii, p. 20.

\* Father Domenge asserts, that on account of this same reverence they do not keep any book written in Hebrew in their houses. He confesses, however, that he has heard to the contrary of this, that three or four of the more wealthy of these Chinese Jews, have had in their houses books of the law.

seldom, if ever, afterwards makes his appearance in the temple. In copying these sacred books, it is esteemed an act of impiety to make use of Chinese pens, (*penicilla*) or of Chinese ink. For these sacred purposes, they cut a reed, which is called bambou, into pens; and they use a very black ink, which they prepare in the European manner, in the beginning of the year, immediately after the Feast of Tabernacles, and which they keep with great care throughout the year.

Fathers Gozani, Domenge, and Gaubil, were meditating to prosecute further inquiries concerning the Jews of China, when the hostility of the emperor Yong-tching to the Christian religion, thwarted their noble undertaking, and cut off all intercourse with the city Cai-fong-fou. The prejudiced opinions, also, of the Chinese Jews always opposed their worthy desire of collating the Hebrew Bible with the books of the Li-pai-se, and more especially the entire Pentateuch with the ta-kings which are preserved in Bethel. It appeared impious to them to trust their books to men who eat black flesh, for so they termed swine's flesh. The expectation was nevertheless indulged, that books might be obtained, at least from the repositories, either by exchange or by money. A copy of the Hebrew Bible, printed at Amsterdam, was offered to them, which they first of all very

much praised, on account of the beauty and the thickness of the paper, and the compact binding of the book; but they afterwards despised it, and would not so much as supply from it the deficiencies of their own books. Money had greater weight with them: and one of them named Naai-ven, had already promised that he would take his copy of the books of Joshua, Judges, Samuel, and Melachim, from the Li-pai-se, and sell at a stated price. But, as soon as he had privately taken it away, he was discovered, and was most severely reprimanded: \* for there is an ancient proverb, well known among them, "He who sells his sacred books, sells his God." Mai king, mai leo tchu y yang. The singular pronunciation, also, of the Chinese Jews, prevented the utility of colloquial intercourse, which otherwise might have been very great. Hence Father Domenge could not comprehend what was contained in their books of מופטר מועד נומאה and מנעה. For these Jews, by long use of the Chinese language, cannot pronounce the sound of several letters. Like

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\* Another Jew, named Cao-ting, having little regard to his religion, made the same promise. He went to the ruler of the synagogue, and re-demanded the books of the law, sumptuously written, which he had received from his uncle when at the point of death, and which he had recently deposited in the Li-pai-se. He was very severely rebuked, and departed covered with ignominy. Thus every effort hitherto made to obtain possession of the books of the Jews of China has completely failed.



the Chinese, they cannot pronounce the letters *b, d, e, and r*. For *b* they say *p*; for *d, t*; for *e, ie*; and for *r, l*. There are, moreover, some letters which they utter with an unpleasant nasal sound. Thus they pronounce the letters הו, hum, hem, houm. When they were reading in the second verse of the first chapter of Genesis, they pronounced the words תהו ובהו,\* theohum, vopeo-hum.

The name Jehovah† is esteemed by them most holy, and not to be uttered. To prevent profanation by uttering it, they speak the word Hotaor instead thereof. For Adonai they say Etunor. In the pronunciation of the word Elohim there is but little difference between us and them. When they explain in the Chinese language, the name of God, they do not say, as do the Chinese Christians, Tientchu, but only

Tien, as the literati of China speak, when they explain Chang-ti.

Of Jesus Christ the Jews of China \* appear to have heard nothing. As often as they were interrogated respecting ישועתה and שילה, they answered nothing. But when, long before, Father Matthew Ricci wrote to the tchang-kiao, or ruler of the synagogue, that Messiah was come, he answered, it was not true, for that Messiah would not come within a less period than ten thousand years. Hence, indeed, they always profess by that solemn expression, לישועתך קויתי

\* If any one wishes for further information concerning the pronunciation of the Chinese Jews, Father Domenge observes, that they pronounce the aleph with kametz, o; the aleph with patack, a; the aleph with cholem, üio, or eo; the aleph with tzeri, ie; the aleph with kibbutz, ou; the aleph with chirek, i; the aleph with segol, ie; the aleph with scheva, ie; the aleph with chateph-patack, nga, or aa; the aleph with schinrek, ou, or ngou. They pronounce the letter beth with these same points, po, pa, puo, or peo, pie, pou, pi, pie, pá, pou.

† When Father Gaubil explained to the Jews what we understand by the word Jehovah, they appeared to be very much pleased, and they confessed that by this word they always understood the eternity of God; and that in it were comprehended the present, the past, and the future; and that it signified the same as he is, he was, he is to come.

\* The Jews of China sometimes came to the church, which then stood in the city of Cai-fong-fou, and they readily, and without any sense of horror whatsoever, contemplated the image of the crucified Jesus. They are therefore free from that Talmudical insanity, with which the other Jews are commonly inflamed and infuriated against the crucified Jesus, whom they name Thaliu, or the hanged one.

† Although fathers Gozani and Domenge frequently interrogated them concerning this subject, they kept always a profound silence. They kept silence also in the year 1723, when Father Gaubil went to their synagogue, and pointed out to them the word שילה, and inquired what was their opinion of its significance. But when he had begun to explain to them the sense in which the fathers and doctors of the church understood that word, a Jewish youth, with great urbanity, requested permission to speak, and told them, that he had heard from his great uncle, who had been dead a few years, that there was something divine in that word, and that it signified a divine man, who should be sent from God. "Aliquid divini in hac voce esse, eaque significari hominem divinum missum iri a Deo." Fathers Gaubil, Gozani, and Jacques, who were present, were much astonished at such a testimony from this Jewish youth.

יהוה which is common to all Jews, even to those of China, that they are waiting for the salvation of the Lord. This Hebrew sentence signifies, "I have waited for thy salvation, O Lord."

Let these particulars of the Chinese Jews suffice. But we cannot fail to admire a nation always displaying a similarity to itself in such distant regions, and retaining those manners and rites which Tacitus described so many centuries before. Yet more wonderful is the great difference of opinion entertained by the Romans and the Chinese concerning the Jews. Whence has this its origin, unless in the different genius of each people? The Romans, brave and warlike, and the conquerors of the world, despised all other things and deemed them barbarous. The Chinese, on the contrary, eminent for wisdom more than for genius or for courage, and devoted to the studies and the duties of peace, direct their first attention to themselves, which is true humanity, and is chiefly found with those who are truly wise; but at the same time they esteem and applaud whatever they find laudable and praiseworthy in other men, and this is true equity and prudence.

#### LETTER TO THE EDITORS.

GENTLEMEN,

THE readers of your valuable work will be-pleased with the following passage, which

occurs in the preface to the Collection of Psalms and Hymns just published for the use of the Episcopal Jews' Chapel. "How much the salvation of the Jews engaged the hearts of our martyr-reformers, may be seen in the devout and fervent prayer for their conversion, appointed to be used on Good Friday. For near three centuries that prayer has been offered up to the throne of grace, by the pious members of the Established Church, in the prevailing name, and after the divine example of that SAVIOUR, who himself, on the cross, prayed for his murderers. May we not, without presumption, indulge a hope that the time is at hand, when it shall be seen that it has not been offered in vain. It is also worthy of remark, that in the ritual and worship of our venerable church, there is so much which seems peculiarly adapted to promote the edification of the descendants of Abraham, that we might almost be induced to suppose that her founders had even anticipated their accession to it. By hearing the Old and New Testaments read in succession, they have continual opportunities presented to them, of comparing the one with the other; and of being convinced that what was written concerning their Messiah 'in the law of Moses, and in the Prophets, and in the Psalms,' has been fulfilled in Jesus of Nazareth."

To these sentiments allow me to add, that converted

Jews, when worshipping according to the liturgy of the Church of England, often present the very prayers and praises which the converted Jews of the primitive church

of Jerusalem offered to Almighty God. This will be seen by comparing the subjoined passages, selected from different parts of the two liturgies.

ANCIENT LITURGY OF THE CHURCH  
OF JERUSALEM.

*Priest.*

Lift up *your* hearts.

*People.*

We lift them up unto the Lord.

*Priest.*

Let us give thanks unto the Lord.

*People.*

It is meet and right.

*Priest.*

It is very meet, right, and our bounden duty to praise thee, to bless thee, to worship thee, to glorify thee, to give thanks to thee, the maker of all creatures visible and invisible; to whom the heaven and the heaven of heavens sing praise with all their hosts: the sun and moon and the whole choir of stars; the earth and sea, and all things that are in them; the angels and archangels, thrones, dominions, principalities, authorities, and tremendous powers; the many-eyed cherubim, and the seraphim with six wings, who with twain cover their faces, and with twain their feet, and with twain fly, crying one to another with never-ceasing voices and uninterrupted shouts of praise, and saying—

*People.*

Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of thy glory. . . . . Hosanna in the highest. . . . . We offer prayers to thee, O Lord, for thy holy church throughout the whole world; do thou now also plentifully furnish her with the rich gifts of thy Holy Spirit.

Remember, O Lord, our Christian brethren that travel by sea or by land,

LITURGY OF THE CHURCH OF ENGLAND.

*Priest.*

Lift up *your* hearts.

*Answer.*

We lift them up unto the Lord.

*Priest.*

Let us give thanks unto our Lord God.

*Answer.*

It is meet and right so to do.

*Priest.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God; therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying,—

Holy, Holy, Holy Lord God of Hosts, heaven and earth are full of thy glory; glory be to thee, O Lord, most high.

. . . . . Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord.

That it may please thee to preserve all that travel by land or by



or are in foreign countries; that are in chains or imprisonments; that are in captivity or banishment, in the mines, under torture, or in hard slavery.

Remember, O Lord, every Christian soul under affliction or calamity, and standing in need of thy divine mercy and help: *Remember*, also, the conversion of those that are in error.

..... Make wars to cease; put a stop to the violence of heresies. .... Grant us thy peace. Remember, O Lord, *to grant us* temperate weather, moderate showers, pleasant dews, and plenty of the fruits of the earth.

Remember, O Lord, .... widows, orphans, strangers, and indigent persons.

Remember, O Lord, the holy bishops .... who rightly divide the word of thy truth. .... Remember, O Lord, according to the multitude of thy mercies and compassions, me\* thy unworthy and unprofitable servant: and all the deacons that compass thy holy altar, and grant to them an unblameable life, preserve them unspotted in their ministry. ....

*The Lord's Prayer repeated.*

It is desirable that I should add a few farther particulars respecting this ancient liturgy. It is by ancient authors ascribed to St. James the Less, who was of our Saviour's kindred, and therefore called "the Lord's brother," Gal. i. 19. He was the bishop of Jerusalem, and a martyr; for about the year 58, at the feast of the Passover, the Scribes and Pharisees threw him down from the battlements of the porch of the temple, and

water, ..... and to shew thy pity upon all prisoners and captives.\* ...

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation, .... and .... to bring into the way of truth all such as have erred and are deceived.

That it may please thee to give to all nations unity, peace, and concord. .... From all false doctrine, heresy, and schism, good Lord, deliver us. .... Grant us thy peace. That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

That it may please thee to defend and provide for, the fatherless children and widows, and all that are desolate and oppressed.

That it may please thee to illuminate all bishops, priests, and deacons, with true knowledge and understanding of thy word, and that both by thy preaching and living they may set it forth, and shew it accordingly.

*The Lord's Prayer repeated.*

he was then killed with a fuller's club. The liturgy of St. James was of great authority in the church of Jerusalem in Cyril's time, who has a comment upon it still extant. Cyril was chosen bishop of Jerusalem either in the year 349, or 351. Both this liturgy, and the ancient liturgy attributed to St. Mark, who died a martyr at Alexandria, were afterwards corrupted, as superstition by

\* The Priest who reads the prayer.

\* How suitable such petitions when the state of the long-banished and dispersed children of Israel is considered!

degrees prevailed in the Christian church; but this, Wheatley remarks, "no more overthrows the antiquity of the groundwork of them, than the large additions to a building prove there was no house before." The wisdom of the reformers of the church of England, exercised in separating the silver from the dross, when they were entrusted with the compiling our Book of Common Prayer, led them to exclude what they deemed unscriptural, and to retain what was excellent in the devotions which the church of Rome had prescribed. Whatever prayers bore the image and superscription of the primitive Christian church, they introduced into our Book of Common Prayer. Two of the holy men engaged in this important work, (archbishop Cranmer and bishop Ridley) were afterwards burnt at the stake for their pious regard to primitive Christianity, in what they preached and wrote, and they died in the spirit of the first Christians.

May Almighty God, by the grace of his Holy Spirit, assist us who adopt this liturgy in our public worship, so to pray, as to be gradually more and more prepared for the exalted services of the church triumphant in the presence of God and of the Lamb! N.

TRANSLATION FROM VITRINGA.  
To the Editors of the Jewish Expositor.

GENTLEMEN,

As it is well known that one principal objection urged by

the Jews against Christianity, is, that the doctrine of the Trinity is subversive of the unity of God, and at variance with the scriptures of the Old Testament, I have thought that you may perhaps deem the following translation of some remarks of the learned and pious Vitringa on this subject, not unsuitable to the design of your publication. They form a part of the eighth chapter of that volume of his *Observationes Sacræ* which is entitled *Archisynagogus*: being an inquiry into the constitution of the ancient synagogue. The following is the title of the chapter, part of which I have translated.

'The very ancient, and at the same time obscure rite of the ancient synagogue פרום על שמע (expounding the Schemah) and the practice of the rulers of the synagogue in reference to it, is clearly explained from the Jewish writings: on which occasion the genuine sense of that very important passage, (Deut. vi. 4.) "Jehovah our God (is) one God," is unfolded, agreeably to the sentiments of the ancient Jews, and applied to the illustration of several passages in the New Testament.'

In making the translation it is unnecessary to say that I have not consulted elegance, nor aimed at any thing but giving the sense of the author: one or two unimportant passages I have omitted. Should it appear to you that a knowledge of this able writer's observations on this subject is

likely to be subservient to the important designs of the London Society, I may probably, on a future occasion, send a translation of some other parts of the chapter from which the following is extracted.

#### OMICRON.

We proceed now to explain that other phrase, פרום על שמע, which in the *Megella* of both Talmuds, is usually joined with the former, (viz. הפטיר בנוביא the reading of the prophets) as expressive of a distinct office which, according to R. Salomon, was assigned at the discretion of the ἀρχιεπιστολάρχος. For this purpose it will be necessary to make some preparatory observations respecting the import of the word שמע.

Though the Jews have always treated with many exterior marks of veneration the whole of the holy scriptures, regarding them as a sacred deposit, they have manifested a peculiar reverence for that part of the holy law, contained in the fifth book of Moses, chap. vi. 4, שמע ישראל יהוה אלהינו יהוה אחד 'Hear, O Israel, Jehovah our God' (is) 'one Jehovah,' &c. conceiving that in these words (as appears from the introduction) a kind of summary of doctrine, so far at least as related to them, was delivered by Moses. It is worthy of remark, that the same declaration is made by Christ, (Mark xii. 29.) "And Jesus answered him, The first of all the commandments is,

Hear, O Israel; the Lord our God is one Lord."—"There is none other commandment greater than these; on these two commandments hang all the law and the prophets," (Comp. Mat. xxii. 40), שהכל עקר גדול, 'On which all things depend,' inasmuch as this is 'the great foundation,' as has been observed by Maimonides, the author of the book *Reschit Chochma*, and many others treating on the same subject. On this account the ancient Jewish church regarded these words as a sort of summary of their faith, and ordained that they should be recited in the public assemblies of the faithful, as thereby professing her belief respecting the nature of God and her duty towards him. As superstition increased, the later Jews converted the words in question, which in truth constitute a *precept*, into a *prayer*, to be repeated even by private individuals morning and evening, after the customary washings, entitling it, from the first word of the sentence, שמע, Schema. Nor, indeed, can it be denied that these words contain much more important *mysteries* of faith, than may at first sight appear, as learned men have ably shewn. We shall offer our own reflections on the subject, with a view of giving a correct interpretation of the sentence under consideration.

The Belgic translators have thus rendered the Hebrew,



"The Lord our God is one Lord," conformably to most interpreters of note, to St. Mark, and the Septuagint. Now it must be allowed that this translation presents scarcely any difficulty, because the *proper name*, "Jehovah," is rendered by the *appellative*, "the Lord;" a practice first introduced by the Greek translators, to avoid the difficulty and obscurity attending the pronunciation of this name, and from them adopted, for the most part, by other interpreters. But if you retain the *proper name*, the text will not appear so easy: "Jehovah our God is one Jehovah;" a sentence in all respects similar to the following, "David our king is one David," which, if I mistake not, is neither common nor very intelligible. From this it sufficiently appears, that these words, however free from difficulty on a cursory perusal, are, if strictly examined according to the exact force of the Hebrew, attended with considerable obscurity. This has not escaped the observation of the Jewish interpreters, who are not a little perplexed by the difficulty. Aben Ezra is reduced to the necessity of affirming that the latter "*Jehovah*" in the sentence is used as an *appellative*, as it is also, in his opinion, when joined with צבאות, (of hosts) which point he discusses at large in Exod. iii. 15. The learned writer, however, is here under a great mistake: for "*Jehovah*" is never used in the holy scrip-

tures as an *appellative*; on the contrary, God himself, on more than one occasion, expressly asserts that this is, in an eminent sense, his *proper name*, (Exod. iii. 15.) זה שמי וזה זכרי לדור ודור, "This is my name, and this my memorial to generation and generation." (Hos. xii. 6.) יהוה זכרו "Jehovah is his memorial;" we are therefore not at liberty to change it into an *appellative*. Accordingly, it possesses all the *distinguishing marks of a proper name*, which Aben Ezra enumerates in the passage just mentioned: nor is it true that it is used as an *appellative* when joined with צבאות, for in that case there is an *ellipsis* of the word אלהים (God) in the construct state, as is elsewhere more largely shewn. To maintain, therefore, this opinion respecting the name '*Jehovah*,' is to confess ignorance as to the genuine interpretation of the passage before us, and to contradict the whole sacred scripture. We lay down this, then, as a fundamental position, that יהוה (Jehovah) is always שם עצם '*a proper name*,' and that though it occurs twice in this verse, it is twice to be taken as a proper name.

The most simple rendering of the words as they stand in the Hebrew is this, "*Jehovah our God, Jehovah one.*" It is to be observed, however, that the Jewish interpreters, agreeably to their use of points in marking their ancient readings and distinctions, have

placed the *distinctive accent* at אלהינו (our God), to signify that "*Jehovah our God*" is in some way to be separated from "*Jehovah one*," which follows. I have, therefore, not the smallest doubt that the ancient Jewish doctors divided this sentence into two, and understood it thus: *Jehovah (is) our God; Jehovah (is) one.* And this exposition clearly indicates that they considered the "*Jehovah*" in both branches, as the *proper name* of God, and that they were very studious to prevent the latter "*Jehovah*" from being taken as an *appellative*, for which purpose also they placed a *dash* after it, to shew that in the interpretation it was some how or other to be kept distinct from "*one*." Nor does this version yield an inconvenient sense. For by the words thus rendered, the church professed that יהוה was אלהים, that is, "*That in Jehovah was Father, Son, and Holy Spirit*," this being intimated by the plural word אלהים (Gods): further she professed, that this Jehovah was אלהי ישראל (*the God of Israel*), who "*was to be a God to Israel*," and to shew that he was "*the Sanctifier*" of Israel, which Jehovah could not be, unless he were Father, Son, and Holy Spirit; which '*future sanctification*' was typified by his having now *separated* and *sanctified* them from all the nations of the earth, declaring them at mount Sinai to be עם קדוש *an holy people*, and now introducing them into

the typical inheritance promised to their fathers. Lest, however, Israel, by being told that *Jehovah their Sanctifier* was אלהים, *Father, Son, and Holy Spirit*, should be led to form erroneous notions concerning the Divine Nature and a plurality of Gods, it is added, that Jehovah is *one*, that is, that ἕτοι οἱ τρεῖς ἐν εἰσι χεῖς τὸ ἓν, that they are *one* in essence, and *one* in counsel, regarding simply *their own glory*, the Father the glory of the Son and the Holy Spirit; the Son and Holy Spirit that of the Father. Thus we see that these words contain a most important mystery, and constitute a most suitable formulary or creed of the ancient church.

If, however, neglecting the consideration of the accents we here meet with, we can take a still different view of the words before us, we need not be deterred from so doing by an over-scrupulous attention to those little distinctions; especially as the Jewish interpreters scarcely ever attend to them in their own commentaries, and do not in this instance; and as a similar disposition of the accents occurs also in other cases where the context cannot be split into two clauses, but where *three* terms occur which are predicated of *one subject*, or three subjects to which one and the same *predicate* belongs. Instances of this kind we have in Ezekiel xxi. 32, Isaiah vi. 3, and in many other passages. On this principle, we render the words simply thus: *Jeho-*

*vah*, our God, *Jehovah*, (are) *one*, so as to signify that 'the Father, the Son' (who was eminently אלהי ישראל (*Israel's God*)) "and the Holy Spirit" are "*one*:" that is, that those three are one. The sense of this latter exposition coincides with that of the former, though differently deduced. Nor can it be said, that by this mode of interpretation we make out *two essences*, from both which *our God*, or, *the Son*, is distinguished; and that consequently we assign to the latter a *peculiar*, or *third essence*, agreeably to the heterodox sentiments of the Arians: for, 1. The repetition of the word *Jehovah*, when it occurs in the same continued discourse, no where in scripture implies a *multiplication of essence*, but always a *multiplication of persons*. As, for instance, in the solemn form of benediction prescribed Num. vi. 24, where *Jehovah* is thrice repeated, to indicate, not a *multiplication of essence*, but a *plurality of persons*; forasmuch as each person of the sacred Trinity is *Jehovah*. If, therefore, it be universally allowed that no man in his senses would ever infer, from the three-fold repetition of the word *Jehovah*, that there are *three essences*, by what right can it be concluded, from the simple repetition of the word in our text, that there are *two essences*? But I go farther—and on the contrary contend, that if, from the three-fold repetition of the word *Jehovah*, all the orthodox

infer that there are in the Deity three persons who both are, and may be called *Jehovah*, it evidently follows, that the single repetition in the passage before us imports *two persons of the sacred Trinity*, to which the name *Jehovah* belongs. 2. Moreover, it is a very weak mode of arguing, to say, 'that if the Son of God be here styled אלהים (*God*), whilst the Father and Holy Spirit are called *Jehovah*, it follows that the Son is not of the same essence with the Father and the Holy Spirit, inasmuch as a different appellation is assigned to him.' For by parity of reasoning, I might argue, 'that the Father and the Holy Spirit are not *God* as well as the Son, because the latter alone is here called *God*.'

We learn, however, from the sacred oracles, 1. That the three persons of the ever-blessed Trinity are sometimes distinguished by different names, as in Joshua xxii. 22, אל אלהים יהוה הוא יודע, "the mighty God, God, Jehovah; the mighty God, God, Jehovah, he knoweth." *The mighty God, God, Jehovah*, were הוּא (*he*), *one*, viz. the Father, the Word, and the Holy Spirit. Similar to this is Ps. l. 1, אל אלהים יהוה דבר, the mighty God, God, Jehovah speaketh. But what mortal would ever think of proving from this form of expression, that the *Father* is less *Jehovah* than the *Holy Spirit*, and that the latter, again,



is less *the mighty God*, and *God*, than *the Father* and *the Son*? In like manner in Isaiah lxiii. 7—10, *the Father* is styled *Jehovah*, the Son מלאך פניו (the angel of his face, or presence), and the Holy Spirit, by his appropriate title, רוח קדש, (the Spirit of Holiness).

2. We ought to observe, that other instances likewise occur, in which *the Son of God*, the second person of the Holy Trinity, is, on account of his peculiar economic relation to his church, designated by a *different name* from the Father and the Holy Spirit. Of this we have a remarkable example in Gen. xlviii. 51,

אלהים אשר התהלכו אבותי לפניו “God before whose face my fathers have walked.” אלהים הרעה

אותי “God who feedeth me,” (the latter being the *Holy Spirit*, who guides and feeds the faithful, the former *the Father*, the object of reverential adoration), from whom is distinguished המלאך

הנואל אותי מכל רע “The angel who delivereth me from all evil.” Christ the Lord, who had appeared to Jacob, had wrestled with him, had blessed him, and had delivered him from the stratagems of Laban and the forces of his brother Esau. The Father is called *God*, the Holy Spirit *God*, but the Son an *angel*, a distinct title being used to express his distinction, in respect of office, from the Father and the Holy Spirit:

and in the same manner, also, in the passage now under consideration, the Father is styled *Jehovah*, the Holy Spirit *Jehovah*, and the Son *the God of Israel*. But—

3. The title אלהינו (our God), can on no account be considered as of inferior import to the title *Jehovah*; forasmuch as none can be *the God of Israel*, and *a God to the seed of Abraham*, but *Jehovah*, which is a point carefully to be noticed. The reason why the words *Jehovah our God*, are so often united, is, that none other but *Jehovah* could be the God of Israel; and, that God was to demonstrate himself to be *Jehovah*, by being, and in a still higher sense being afterwards to become, the God of Israel. Thus in Jeremiah x. 16, חלק יעקוב (the Portion of Jacob) is said to be יוצר הכל (the Former of all things) יהוה צבאות שמו whose name is *Jehovah (God) of hosts*, as he is often termed elsewhere. To understand this truth clearly, we should be aware of the meaning of the words, *to be the God of Israel*, or, *a God to Israel*. Now these phrases have their origin in the covenant which God made with Abraham, as appears from Gen. xvii. 7. והקימותי את בריתי ביני ובין זרעך אחריד לדורותם לברית שלום להיות לך לאלהים ולזרעך אחריד “And I will establish my covenant between me and thee,

and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." From this passage we learn that the phrase "to be a God to thee," is expressive of all the blessings of the *covenant of grace*, (for such was the covenant which God established with Abraham and his seed). Now the blessings of this covenant are *חן* (*grace*) *כבוד* (*glory*), *righteousness by the faith of Christ, sanctification, redemption, peace, remission of sins*; all which, therefore, necessarily ought to be included in this expression, as, indeed, appears from the nature of the thing itself. For *to be a God to any one*, signifies, that God will be to that person every thing which he is to himself. But God is self-sufficient; he is to himself the fountain of eternal peace and blessedness; by his own all-sufficiency he exists, lives, and is blessed, whence he is styled in scripture, "The blessed God." Now, inasmuch as he is *the God of the sinner*, or, *the God of Israel*, he ought to be to Israel sufficient for his salvation, and the fountain of eternal blessedness: by his all-sufficiency, Israel, or the sinner, ought to exist, to live, and to be happy; exempt from all evil, and 'partaker of the divine nature.' Further, seeing that Israel is *under the dominion of the devil and of darkness*—seeing that Israel is *by nature alienated from God, impure, hating God, subjected*

*by a judicial sentence to death and to the curse*, it follows that, if God willeth, and is, to be to Israel sufficient for salvation—if he is to be to Israel *אל שדי*, (an all-sufficient God) he must rescue Israel from the power of the devil and of sin; he must call Israel to communion with himself; he must sanctify Israel, absolve Israel from guilt, excite in Israel the love and knowledge of himself, that is, faith; that by means of faith he may enjoy the first-fruits of these blessings in this life, and have a full assurance of the complete fruition of them hereafter. In the faithful performance, then, of all these particulars, according to the promises of the covenant, and in this only, is God manifested to be *Jehovah*. Insomuch that he who is *the God of Israel*, must also be *Jehovah*, because in being the God of Israel he demonstrates that *he is Jehovah*, and none other can be *Israel's God* than he who can manifest himself to be *Jehovah*; and further, no one can either fully bestow or promise these covenant-blessings which I have enumerated, except he be as great a God as *Jehovah* is. We are authorized to conclude, therefore, that this latter interpretation (of the words *Dent. vi. 4.*) is not contradictory, either to the disposition of the accents in the Hebrew text, or to the nature of the thing itself, though we are more inclined to adopt that first given.

## QUESTIONS ON DAN. XI. &amp;c.

To the Editors of the Jewish Expositor.

GENTLEMEN,

IN Dr. Hyde's edition of *Tractatus Alberti Bobovii de Turcarum Liturgia* (p. 7) the following passage occurs as part of a Turkish prayer. "Absit O Domine, Domine potentiarum ab eo quod tibi attribuent." This is Dr. Hyde's Latin translation; and he remarks in a note, that the words translated "Dominus potentiarum seu fortitudinum," are, in the original, "Rabbo'l Maïzza," and answer to Eloah Mauzzim, (Dan. xi. 38.) Dr. Hyde also observes that the words "Absit, &c." signify "absit à te id quod tibi attribuent Christiani, quod sc. sis pater et habeas filium."

The following questions appear to arise:—

1. Is the title "God of forces" (Dan. xi. 38) EVER applied to the TRUE God, called in the 36th verse, "God of gods?" or is the title to be applied exclusively to a *strange god*? (ver. 39.)

2. Is there any phrase in the Koran (in the Arabic) that exactly corresponds with the "Rabbo'l Maïzza," used in the above Turkish prayer? Does the word translated "troops and armies of angels," by Sale, in chap. ix. intitled "The Declaration of Immunity," answer to Mauzzim?

3. If the title Rabbo'l Maïzza apply exclusively to a *strange*, and not the true God; does it not appear probable that the

king mentioned in Dan. xi. 36—45, is of the Mahometan religion?

4. If "the desire of women," in the 37th verse, be *rightly* interpreted, as it is interpreted by some, of the Messiah, who was not only "the desire of all nations," but also a personage, to whom Jewish women especially desired to give birth; does not this 37th verse, compared with the words cited, "Absit, &c."\* render it still more probable that this king is of the Mahometan religion?

5. If the above interpretation of "the desire of women" be correct, and be found to correspond with the Turkish prayer, "Absit, &c." then does it not appear also probable, that the description of Antichrist by St. John (1 Ep. ii. 22, 23) more especially alludes to Mahometanism? and is perhaps an express prophecy respecting the Arabian impostor?

Should any of your learned

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\* The following citations from Sale's Koran, will enable readers better to judge how far Mahometanism appears to correspond with Dan. xi. 36—45, and St. John's description of the Antichrist: and will also throw light on the expressions in the Turkish prayers.—"The Christians say Christ is the Son of God, although they are commanded to worship one God only; there is no God but he; far be that from him which they associate with him. . . . . Unto those who *treasure up gold and silver and employ it not for the advancement of God's true religion*, (comp. Dan. xi. 38.) denounce a grievous punishment." chap. ix. intitled the Declaration of Immunity. "God hath not begotten issue; neither is there any other God with him. . . . far be that from God which they affirm." Chap. xxiii, intitled the True Believers.



correspondents be so kind as may perhaps be an elucidation to furnish replies to the fore- of the difficult passage in Daniel xi. referred to. N.  
going questions, the result

## HYMN.

Jeremiah xxiii. 5, 6.

Oh! why should Israel's sons, once blest,  
Still roam the scorning world around;  
Disown'd by God, by man oppress,  
Outcasts from Zion's hallow'd ground.

Oh! God of Judah, view their race,  
Back to thy fold the wand'ers bring;  
Teach them to seek thy slighted grace,  
To hail in Christ their promis'd King.

The veil of darkness rend in twain,  
Which hides their Shiloh's glorious light;

The sever'd olive-branch again  
Firm to the Parent stock unite.

While Judah mourns his birthright gone,  
With contrite shame their bosoms move;  
The Saviour they denied, to own,  
The Lord they crucified, to love.

Haste then th' expected day, O Lord,  
When Jew and Greek one pray'r shall pour;  
With eager feet one temple crowd,  
One God with grateful praise adore.

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